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Answer to the League:
Written by a French
Gentleman.

*Faithfully translated out of the French, which
is hereinto inserted.*



Imprinred at London for
Edward Aggas.

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An Aunswere to the
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If the fayre shewe of a painted speech might so much preuaile in mens hearts as to winde them euery waye at pleasure, many a day agoe had our Spanished Frenchmen wonne their purpose. For besides that of lōg time they haue bewitched the eyes of most men by those deuises whereunder they haue heretofore hidden their ambition, there is neither Preacher nor Curate but spendeth his pulpet (which should bee dedicate vnto publique prayer and deuotion) in the praise and commendation of their enterprises. Yea, the most famous Judges and Attorneys do wholly employe all their endeouours in euery assembly vpon the pleas and discourses which they thinke necessary for the defence of their cause.

All which notwithstanding, the naked truth hath such force ouer all shadows and colours of eloquence, that it is no maruile though these fayre speakers cannot as yet obeyne any decree to their profite. For to the ende well to perswade, it is requisite to doe well rather then to say wel, because mens capacities are not so grosse but that they doe know that our deedes and behaviours are the most certain testimonies of our purposes and speeches. For who so saith one thing and doth another, is alwaies accompted to bee such a one as his dealings doe shewe him to bee, according to the saying of Esops Fore to the Lyon, neither doe his wordes stand him in any other steede but to beare witness of his hypocrisie and dissimulation.

It is a most holy and commendable matter in all mens hearts to kindle the zeale of the holy Catholike faith, and hatred of heresies: If then the holy League hath no farther meaning it must needes follow that he which wil not of his owne accorde subscribe thereto is to bee holden for an enemy to God and the King. Let vs therefore consider whether the effects thereof haue relation to the sayd rule: to the ende that so finding them, we embrace them as they deserue, but finding the contra-

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selues vpon the pure truth.

It is euident to all men, that by the bene-
fite of that peace which through the Kings
wisdomme & goodnesse was to the great grief
of his enemies established in this Realme, the
lawes and Justice began to get such auctori-
tie ouer the libertie and abuses which ciuill
warres had brought in, that from one ende of
the Realme to the other God was serued, and
the King obeyed, Gods seruice was freely
administred in all partes, and in many places
fro which the Warres had expelled it it was
reestablished. The Clergie did peaceably and
at the full enioye their reuenues and posses-
sions. Nobilitie ceased from their passed la-
bours, and with honest husbandrie repayed
such breaches as partialities and deuision had
made. The Communitie liued safe vnder the
protection of a gracious and mercifull Prince,
whose onely desire tended to quench the warres,
and to abolish impositions and such ouer char-
ges as had bene raysed for no other cause. To
these things, Fraunce could enioye no greater
benefite then the knowledge thereof.

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As for diuersitie of Religions (the onely

mischiefe that remayned among so much good hap) besides that it is nothing preiudiciall to the wealth and maintenaunce of the Catholike Church, wee may also assure our selues that peace which comprehendeth al blessings woulde soone haue brought forth that too. viz. to reunite vs againe together: or if Peace could not haue compassed that, then were we to deeme that disease altogether desperat and incurable, as being taught by so long and considerate experience that we were so farre from procuring remedie by Warre, that contrariwise wee still found that disease to encrease and weening to cut of that member that was supposed to bee corrupt, we put the whole bodie to death.

If then the League had byed vs no farther inconuenience, then the depriving vs of so sweete a peace, yet were that cause sufficient for vs to detest and abhorre it: but sith they would haue vs to swallowe the bitterness of so mortall a drench vnder the baite of zeale to Religion, let vs open our eyes and see what is therein.

Since the house of Guyze had gotten authority through the force of Spanishe gold, and the bloodie shifts of the Iesuities open-

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to arme them selues against the King, to
 leaze by his Townes, to stay his Treasure,
 and to qualifie their Rebellion with whatsoe-
 ver may be wicked or detestable in a crime of
 Treason, our selues are witnesses that they
 haue in this Realme exercised whatsoeuer the
 imagination of cruell, barbarous, and tyran-
 nous men could conceiue. The defiling of
 Women and Maidens, the murdering of
 Gentry, the raunsoming of Marchaunts:
 These are their delights and extortions. Ne-
 verthelesse, because they saye these bee mis-
 chiefes that cannot be seperate from warres,
 I wil make no account of them, neither am
 I so sore agriened with that which these wic-
 ked and detestable persons doe, as because
 they doe it vnder the vizard of godlinesse and
 Religion, and so in kissing Iesus doe betraye
 him.

They haue, say they, taken armes for the
 defence of the Cath. Apost. and Romish reli-
 gion, if it bee so why haue they within these
 two monethes sacked and robbed 100. and a
 100 Churches, yea and that more auaritious-
 ly then euer did the Reisters: also of late the
 Abbey of S. Florent by Saumur, and the
 Abbey of Plainpied? Is this the way to de-

drop the Heretikes? Is this the course that they haue taken to fight for the goods of the Church?

Since Chaalons, Thoul, Verdun, and Mezier rebelled against his Maiestie, to p[er]c[us]e to erect a newe Realme of Austrazie, haue the seruice of God bene more followed there then before: are there more Catholikes then when they were true to the Crowne: doth religion encrease with the subuersion of the State, or despising of Royall authoritie, which is the assured foundation thereof? Shall we bee so blinded in our passions, as with our selues to imagine that the ouerthrowe of a most Christian King can rebound to the benefite and health of Christendome? For if the league doth not directly shoote at the Kings life and authoritie, why doth it arme it selfe against him? Wherefore doth it receiue pay of the Spanyard who is brought by among Moores and Sarazins, rather thē of the most Christian King in the world?

When the mishap of this Realme did permit those that built their prosperitie upon the ruine thereof to seaze vpon the Kings person & authoritie, there was some occasiō to wene that they tooke weapon for his Maiesties seruice,

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Although the warier sort did still beleue
 the contrarie: but now that they are wakened so
 bolde as to lay open their game, and with a
 loud voyce to publish their Rebellion, yea, to
 proceede so farre as by Articles sent to his
 Maiestie, imprinted and dispersed abroade by
 their suppositers, to require the parting of the
 whole Realme among themselves, whom can
 they perswade to thinke that euer they bare
 any affection to this Realme, which by their
 furious and mad ambition they seeke to bring
 into the most miserable estate that may bee
 imagined.

But it is, say they, for the defence of the
 Church. Oh manifest impudencie? They rob
 and deuour euen to the bones the Church
 goodes, on euery side they pawne forth her
 Rellickes, they procure her Reuenues to bee
 bound to straungers, and all this to the end to
 furnish their tyrannous expenses. Is this
 therefore the benefite & defence of the Church?
 But let vs further see what union and intel-
 ligence there is betwene the Church and this
 League, sith thereby they would undertake
 her protection and defence.

The Catholike Church teacheth obedience
 to the King, with honour and reuerence to
 Princes

Princes and Magistrates. Contrariwise the League proclaimeth nothing but Rebellion, teaching subiects to denye their dueties vnto his Maestie, to enterpryse vpon the life of Princes, and to peruert al order and pollicie.

The Church willeth euery one in his vocation to giue himselfe after the example of our Lord Iesus Christ to all clemencie, courtesie and mercie. The League protesteth nothing but Murders, Treazons, and Popsonings. Must the Church bee thus defended, by the enfringing of her most holy and sacred precepts, and doing the contrarie of what she teacheth?

The Pope and French Clergie vpon acknowledgement of the greate benefites by them receiued at the hands of our Kings, and waying the great charges of his estate, whereof they possesse the chiefest and best part, haue alwaies graunted vnto him some slight tenths, such as amount not to the hundredth parte of their Reuenues, binding his Maestie by that small present, to employe his life and meanes for their preseruatiō, as hether to he hath done. The League doth contrariwise proclaim by placardes and fixed writings that they must no longer pay the tenthes to the King: to the
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the Church by this voluntary Rebellion
 separating her selfe from her first patron and
 assured protector, may by the iust iudge-
 ment of God encurre the correction due to such
 as will not confesse the power which he hath
 established of authoritie continued so many
 hundredes. Whom then can these Leaguers
 perswade þ it is for the defence of the church?
 They would disunite her from his amitie vn-
 to whom God with his own hand hath giuen
 the custodie of her.

The Church receiuing the Kings oath at
 his Coronation, causeth him to sweare and
 promise to preserue his estate: yea, to hazard
 his life to al daungers rather then to weaken
 or any whit diminish his crowne. The league
 contrariwise doth not arme it selfe but for the
 breaking of it in peeces and treading it vn-
 der foote.

The Church euermore doth the King that
 honor, to acknowledge him for her first borne
 sonne as being the first and greatest King in
 Christiandome. The League contrariwise is
 bent against the King and his authoritie: and
 will constitute a Captaine at pleasure aboue
 the King, and aboue all the Lawes of the
 Realme.

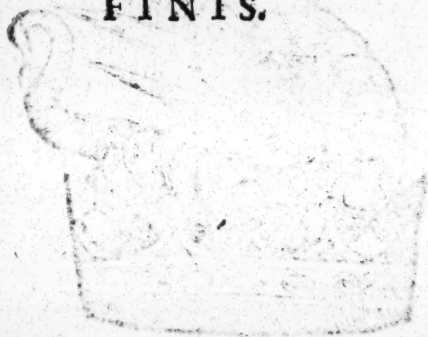
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How long then shall wee thinke that this League, beeing diamettrally contrary to the Church, taketh care for the benefite and defence thereof: or rather shall wee not beleue by so euident effects that y^e League is a monster of blasphemie against God and his holy Church: For notwithstanding it bewitcheth vs with many goodly songs, yet is there none but seeth that still they harpe vpon this string, viz. to make our Countrey subiect to the Spaniard: To make voyde the Kings authoritie, to taynt the hands of straungers in the noble blood of Fraunce, to the ende finally to set vp as many petty Kings in this Realme as there be crestes in the house of Lorraine and all the braunches thereof.

But hereafter (God bee thanked) his purposes are disclosed, so as it will bee an easie matter to iudge thereof, by the cantell that alreadie he hath. And as for his adherents, who will needes haue the proofes layd open vnto them, let them bee content that the informations are alreadie entered by his Maiesties decree, who hath giuen out a commandement to al French men, his true and natural subiects, stoutly to assist Justice, which they are throughly resolved to doe, and with Gods helpe

helpe to deliuer vnto him the Captaines of
 so cursed an enterprife, who shall within fewe
 daies finde that their force is as smal as their
 right, and shal perceiue that in Fraunce there
 are moze French men then they thought, and
 the moze that the Kings goodnesse hath bene
 shewe to wrath against the, so much the moze
 shall they feele his wrath to bee violent, in as
 much as they haue despised and disdeigned
 that clemencie where with for these thre hole
 moneths he hath inuited the, to acknowledge
 themselves and returne to their duetie.

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RESPONSE

faicte a la Ligue:

*Par vn Gentil-homme
François.*



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RESPONCE FAITE

A LA LIGVE.

Par un Gentil-homme François.



I LA belle apparence d'un langage bien fardé auoit tant de puissance sur les cœurs des hommes, qu'elle les peult ployer de tous costez comme bô luy sembleroit : il y à long temps que les François Espagnolisez eussent gaigné leur procès. Car outre ce que de longue main ils ont enforcélé les yeux de la plus part du peuple par les moiens, sous lesquels ils ont cy deuant caché leur ambition : Il n'y à Prescheur ny Curé qui ne consume les chaires vouees aux prieres & deuotions publiques, à la louange & recommandation de leurs entreprinſes : Et les plus fameux Iurisconsultes & Auocats deploient toute leur industrie en plaidoirie & discours qu'ils ſcauent en toures assemblees, pour la deffence de leur cause. Mais la verité toute nue à tant de force, par dessus toutes les peintures & couleurs de l'eloquence; que ce n'est de merueille, si ces bien disans n'ont peu encore obtenir Arrest à leur profit. Car pour bien persuader, il faut commen-

commencer de bien faire, plustost qu'à bien dire: n'y aiant esprit si grossier qui ne sache que nos actions & deportemens sont tesmoiu trop plus certain de nos intentions & de nos paroles: Car qui dit l'un & fait l'autre, il est tousiours iugé tel, que ses effects le font apparoirre, ainsi que disoit le Renard d'Esopo au Lyon, & les paroles ne luy seruent que pour tesmoigner son hypocrisie & dissimulation.

C'est vne chose tressaincte & louable d'allumer és cœurs de tous homes le zele de la sainte foy Catholique, & la haine des heresies: Et si l'intèrion de la sainte Ligue n'est autre, il faut que celuy qui ne la veut signer de son propre sein, soit tenu pour ennemy de Dieu & du Roy. Voyons donc si les effects d'icelle se rapportent a ceste reigle: afin que les verifians tels, nous les embrassions cōme ils meritent; & se trouuant le contraire, & descourant l'imposture de ces inuenteurs de faux pretexte, nous nous arrestions à la pure verité.

Chacun scait comme par le benefice de la Paix, establie en ce Roiaume par la prudence & bonté du Roy, & au grand regret de ses ennemis; les Loix & la Iustice au-

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moient recommencé à reprendre telle autorité sur la licence & débordement que les guerres ciuiles y auoient introduict, que depuis vn bout du Royaume iusques à l'autre Dieu y estoit seruy, & le Roy obey le seruice diuin y estoit libremét administré par tout, & auoit esté restably en vne infinité de lieux, dont la guerre l'auoit chassé: le Clergé iouissoit plainement & paisiblement de ses reuenuz & possessions, le Noble se reposoit des trauaux passez, & par vn honneste mesnage reparoit les ruines que les partialitez & diuisions luy auoient apportees: le Peuple viuoit seuremét souz l'obeissance d'un Prince doux & clement, lequel n'auoit autre desir qu'ayant assoupy les guerres, faire cesser aussi les impositions & surcharges, qui n'auoient esté mises sus, qu'à leur occasion: bref la France ne pouuoit rien adiouster à sa felicité, que la connoissance d'icelle.

Car quant à la diuersité des Religions (seul malheur qui nous restoit parmy tant de bon heur) outre ce qu'elle n'apportoit aucun preiudice au bien & entretenement de l'Eglise Catholique: il faut tenir pour assuré que la Paix, qui cõtient en soi tou-

tes benedictions, nous eust bien tost apporté celle-là, que de nous réunir tous ensemble, ou si la Paix ne l'eust peu faire, il falloit iuger le mal estre du tout incurable & desesperé; aians appris par vne si loque & considerée experience que tant s'en faut que par la guerre nous y puissions remedier, qu'au contraire nous cognoissons tousiours le mal aduantager: & pensant couper le membre que nous estimos estre corrompu, nous faisons mourir le corps.

Quand la Ligue ne nous auroit apporté autre mal, que de nous priver du bien d'une si douce Paix, nous aurions trop d'occasions de la detester & auoir en horreur: mais par ce qu'on nous veut faire auatler l'amertume d'un si mortel breuuage sous l'apast d'un zele de religion, ouurons les yeux, & voions ce qui en est.

Depuis que ceux de Guise & leurs adherants ont eu le pouuoir (à force de l'or d'Espagne, & des sanglantes Confessions des Iesuites) de s'armer ouuertement contre le Roy, prédre ses villes, arrester ses deniers, & qualifier leur rebellio par tout ce qu'un crime de leze Majesté peut auoir de meschant & execrable, nous sommes tous

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tesmoins qu'ils ont exercé en ce Royaume tout ce qui peut tomber en entendement d'hommes cruels, barbares, & inhumains. Violer femmes & filles, assassiner les Gentils-hommes, rãcõner les Marchãts: ce sont leurs plaisirs & extorsions. Mais d'autant qu'ils disent que ce sont maux inseparables de la guerre, ie ne mets point tout cela en ligue de cõpte: il ne me desplaist pas tant de ce que ces meschants & detestables font, que de ce qu'ils le font sous le masque de pieté & religiõ, & trahissent Iesus en le baissant.

Ils ont, disent ils, prins les armes pour la deffence de la Religion Catholique, Apostolique, & romaine. Si ainsi est, pourquoy donques depuis deux mois ont ils pillé & saccagé cent & cent Eglises, avec plus d'avarice que ne firent iamais les Reisters? & depuis peu de iours les Abbayes de saint Florent pres Saumur, & l'Abbaye de Plainpied? Est ce ainsi qu'il faut ruiner les heretiques? est ce de ceste facon qu'ils ont entrepris de cõbatre pour le bié de l'Eglise?

Depuis que Chaalons, Thoul, Verdun, & Meliere se sont rebellez contre sa Majesté, pour dresser vn nouveau Royaume d'Austrasie, y fait on mieux le seruice diuin qu'o

ne faisoit auparauât? y a il plus de Catho-
liques, que lors qu'ils estoient fideles à la
Courône? la Religio préd elle son accrois-
sement de la destruction de l'Estat, & mes-
pris de l'auctorité Royale, qui en est le plus
asseuré fondemēt? Serons nous si auenglés
de nos passiōs, que de nous imaginer, que
la ruyne du Roy Treschrestien, soit le bien
& le salut de la Chrestienté? Car si la Ligue
ne s'attaque directemēt à la vie & auctori-
té du Roy, pourquoy s'arme elle contre
luy? pourquoy recoit elle solde de l'Espag-
nol, nourry parmy marrabais & Sarrazins,
que du premier Roy Chrestien du môde?

Lors que le malheur de ce Royaume à
voulu que ceux qui batissoiēt leur fortune
de sa ruyne, fussent saisis de la personne &
auctorité du Roy, il y auoit quelque occa-
sion de croire qu'ils portoient les armes
pour le seruice de sa Majesté (combien que
les plus clair voians aient tousiours creū le
cōtraire:) mais maintenant qu'ils ont eu la
hardiesse de descourir leur ieu, & de pu-
blier leur rebellion à haute voix, iusques à
demâder par Articles enuoyez à sa Maje-
sté, imprimez & diuulguez par leurs sup-
posts, le partage de tout ce Royaume en-
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tre eux; à qui ferôt ils mesuy croire qu'ils aient iamais eu affection aucune à ce Royaume, lequel par leur furieuse & enragée ambition, ils veulent reduire au plus miserable estat qui se puisse imaginer?

Mais c'est, disent ils, pour la defence de l'Eglise. Impudéce trop manifeste! Ils pillent & mangét iusques aux os les biens de l'Eglise: de tous costez ils engagent ses reliques; font obliger ses reuenus enuërs des estrangers, pour fournir à leurs despences tyranniques: est ce cela le bien & deffence de l'Eglise? Mais voions quelle vniō & intelligéce il y a entre l'Eglise & cete Ligue, qu'ils en veulent entreprendre la tutelle & protection.

L'Eglise Catholique enseigne l'obeissâce au Roy, & l'honneur & reueréce aux Princes & Magistrats. La Ligue tout au cōtraire ne corne que rebellio, apprend aux subiects à denier les debuoirs deus à sa Majesté: entreprendre cōtre la vie des Princes, & peruertir tout ordre & police.

L'Eglise veut que chaun en sa vocation s'addonne, à l'exemple de nostre Seigneur Iesus Christ, à toute douceur, debōnaireté & misericorde. La Ligue ne proteste que

massacres, trahisons, & empoisonnemets. Est ce ainsi qu'il faut deffendre l'Eglise, violant ses plus saincts & sacrez commandemens, & faisant tout le rebours de ce qu'elle enseigne?

Le Pape & le Clergé de France en recognoissance des grands bienfaits qu'ils ont receuz de noz Rois, & considerant les grandes charges de son Estat, duquel ils tiénent la premiere & meillenre part; luy ont de tout tēps accordé quelques decimes fort legeres, & qui ne mōtent pas à la cētiesme partie de leurs reuenus: Obligeāt sa Majesté par ce petit present, à emploier sa vie & les moiés pour leur cōseruation, cōme elle a faict iusques icy. Et la Ligue au contraire a fait publier par affiches & placards, qu'il ne faut plus paier les decimes au Roy: à ceste fin que l'Eglise se separant par ceste rebelliō volontaire de son premier patrō, & protecteur plus asseuré, encoure par le iuste iugemēt de Dieu, les chastimēts deus à ceux qui ne recognoissent les puissances qu'il a establies, & l'autorité continuee par tāt de siecles. A qui est ce dōcques que ces Ligueurs ferōt accroire que c'est pour la deffence de l'Eglise? Ils la veulent desvnyr de l'amitié de celui auquel Dieu l'a

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L'Eglise, receuât le sermēt du Roy, à son Sacre luy fait iurer & promettre de cōserver son Estat, & exposer sa vie à tous dangers, plutost que d'affoiblir sa Couronne, ou la diminuer tant soit peu. La Ligue au contraire, ne s'arme que pour la rompre en pieces, & la fouler aux pieds.

L'Eglise tousiours fait cest honneur au Roy, de le recognoistre pour son fils premier nay comme le premier & plus grand Roy de la Chrestieté. La Ligue au cōtraire, est liguee contre le Roy, & contre son autorité: & veut constituer vn Chef à sa poste, par dessus le Roy, & par dessus toutes les Loix de Royaume.

Iusques à quand croirōs nous dōcques que ceste Ligue, diametralement cōtraire à l'Eglise, prēne son biē & sa deffence? Ou plutost ne croirōs nous point aux effects si euidents, que la Ligue est vn monstre de blasphemēs cōtre Dieu & sa sainte Eglise, autāt que de rebellion contre le Roy? Car quoy qu'elle nous enchante par plusieurs belles chansons, Il n'y a celuy qui ne voie qu'elles reuiennent toutes sur ce ton, d'assuētir nostre patrie à l'Espagnol, Aneantir l'auto-

l'autorité du Roy, Et souiller les mains estrangeres du noble sang de France; pour finalemēt faire autant de Roytelets en ce Roiaume, qu'il y a de Crestes en la maison de Lorraine, & toutes ses branches.

Mais ses desseins sont desormais manifestez (Dieu mercy) estāt fort aisé d'en faire iugemēt, sur l'eschâtillō qu'elle en a desia. Et quāt à ses adherans, qui veulent qu'on leur cōmunique les preuues: Qu'ils se cōtentēt que les Informatiōs en sont faictes par ordonnāce de sa Majesté, laquelle a decreté cōmādemēt à tous Frācois, ses vrais & naturels subjects, de tenir la main forte à la Iustice: ce qu'ils ont biē resolu de faire, & luy liurer, aydāt Dieu, les Chefs de ceste entreprise si malheureuse; lesquels experimēterōt dans peu de iours qu'ils ont aussi peu de force, que de bō droict: & trouuerōt qu'il y a plus de Frācois en Frāce, qu'ils ne pēsoient. Et de tāt plus que la bōté du Roy a esté tardiue à s'animer contre eux, d'autāt sentirōt ils son courroux plus violāt, aians mesprisez & desdaignez la douceur par laquelle il les cōuie depuis trois mois entiers, à se recognoistre, & retourner à leur deuoir.

F I N I S.